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7 Reasons the MULTIVERSE Is NOT a Valid Alternative to God

PART 2

God, Design, and Natural Selection

**SCIENCE VS. EVOLUTION
—UPDATED EDITION**

7 Reasons the “Multiverse” is not a Valid Alternative to God [Part 2]

Jeff Miller, Ph.D.

Article In Brief... 

The “multiverse” (i.e., the existence of many Universes) has been proposed as a substitute for God to explain the origin of our finely tuned Universe. The multiverse, however, while not having evidence of its own to substantiate it, also hinges on other theories that have no evidence to support them. It is unscientific by definition. Further, the multiverse does not answer the ultimate question of where everything came from; it admits that naturalism is not true; and, ultimately, tacitly admits the existence of God.

[EDITOR’S NOTE: Part 1 of this two-part series appeared in the April issue. Part 2 follows below and continues, without introductory comments, where the first article ended.]

Problem #4: Unscientific

As with inflation theory, the multiverse is untestable and unobservable, making it unscientific. Astrophysicist and Distinguished Professor at Johns Hopkins University Adam Riess and astrophysicist Mario Livio, previously at the Space Telescope Science Institute, stated: “Even just mentioning the multiverse idea...raises the blood pressure of some physicists. The notion seems **hard to swallow** and **harder to test**—perhaps signifying the end of the classical scientific method as we know it. Historically

this method has required that hypotheses should be **directly testable** by new **experiments** or **observations**.”¹ But observation, direct testing, and experimentation are not possible with the multiverse. Ellis, in apparent frustration, admitted:

Similar claims [about the existence of multiverses—JM] have been made since antiquity by many cultures. What is new is the assertion that the multiverse is a **scientific theory**, with all that implies about being mathematically rigorous and **experimentally testable**. I am skeptical about this claim. I do not believe the existence of those other universes has been proved—or **ever could be**. Proponents of the multiverse, as well as greatly enlarging our conception of physical reality, are implicitly **redefining what is meant by “science”**.... The

various “proofs,” in effect, propose that we should accept a theoretical explanation instead of insisting on observational testing. But such testing has, up until now, been the central requirement of the scientific endeavor, and we abandon it at our peril. If we weaken the requirement of solid data, we weaken the core reason for the success of science over the past centuries.²

Krauss noted that “for many people, multiverses...are indications of how far fundamental physics may appear to be diverging from what is otherwise considered to be **sound empirical science**.”³ Regarding string theory, inflation, and the multiverse theory, Ellis and Silk insisted, “We agree with theoretical physicist Sabine Hossenfelder: **post-empirical science is an oxymoron**.... In our view, the issue boils down to clarifying one question: what potential **observational or experimental evidence** is there that would persuade you that the theory is wrong and lead you to abandoning it? If there is none, **it is not a scientific theory**.”⁴ Buchanan, writing in *New Scientist* about the multiverse, bewilderedly said,

[F]antasy is the very word that occurs to many—including some physicists—when they hear some of the ideas popular in cosmology.... [I]nflationary cosmologists have opened the speculative throttle so fully that physicists now talk routinely of such things as an infinitude of parallel universes, or a “multiverse”.... **Is this still science?** Or has inflationary cosmology veered towards something akin to religion? Some physicists wonder....⁵

By the end of the article, Buchanan’s answer was clear. “In the end, this [i.e., the multiverse—JM] **isn’t science** so much as philosophy **using the language of science**.”⁶

Lee Smolin is a theoretical physicist, faculty member at the Perimeter Institute for Theoretical Physics, and adjunct Professor of Physics at the University of Waterloo. In an article titled, "You Think There's a Multiverse? Get Real," he forthrightly argued the following:

[T]he multiverse theory has difficulty making any firm predictions and **threatens to take us out of the realm of science**. These other universes are **unobservable** and because chance dictates the random distribution of properties across universes, positing the existence of a multiverse does not let us deduce anything about our universe beyond what we already know. As attractive as the idea may seem, it is basically a **sleight of hand**, which converts an explanatory failure into an apparent explanatory success.... We started out trying to explain **why the universe is so special**, and we end up being asked to believe that our universe is one of an infinite number of universes with random properties. This makes me suspect that there is a basic but unexamined assumption about the laws of nature that must be overturned....

[T]he multiverse fails as a **scientific hypothesis** in spite of the fact that simple versions of inflation made some predictions that have been confirmed. The idea of inflation is plagued by the need to explain how the initial conditions were chosen.... [W]e had to **invent** the multiverse. And thus with an infinite ensemble of **unobservable entities** we **leave the domain of science behind**. In some sense, the multiverse embodies the **unreal** ensemble of all possible solutions to the laws of physics, **imagined** as elements of an invented ensemble of bubble universes. **But this just trades one imaginary, unreal ensemble for another.**⁷

Folger admitted, "The idea is controversial. Critics say **it doesn't even qualify as a scientific theory** because the existence of other universes **cannot be proved or disproved**.... Does it make sense to talk about other universes **if they can never be detected?**... [Cambridge University astrophysicist Martin] Rees, an early supporter of Linde's ideas, agrees that it may **never be possible to observe other universes directly.**"⁸

Naturalists routinely argue that Creation is "unscientific" and therefore should not be taught in science classrooms. After all, God cannot be directly observed, and Creation and Noah's Flood cannot be reproduced scientifically. In truth, direct evidence for the truth of the biblical model is available⁹ and abundant indirect evidence exists to substantiate the biblical model as well.¹⁰ However, even if it was the case that Creation is unscientific, multiverse theory and inflation (along with the Big Bang) should, on the same grounds that naturalists use, be deemed unscientific by naturalists and left out of the science classroom. Don't hold your

breath that such rational, consistent thinking will prevail among naturalistic scientists. After all, "If you don't **want** God, you'd better have a multiverse,"¹¹ and according to Harvard University evolutionary geneticist Richard Lewontin, naturalistic scientists "cannot allow a Divine Foot in the door."¹²

Problem #5: Origin of the Multiverse

For the sake of argument, let us concede the existence of the multiverse. Next question: where did the multiverse come from? Ellis noted,

Many physicists who talk about the multiverse...**assume** a multiverse context for their theories without worrying about how it comes to be—which is what concerns cosmologists.... Scientists proposed the multiverse as a way of resolving deep issues about the nature of existence, **but the proposal leaves the ultimate issues unresolved**. All the **same issues** that arise in relation to the universe arise again in relation to the multiverse. If the multiverse exists, did it come into existence through necessity, chance or purpose? That is a metaphysical question that **no physical theory**

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can answer for either the universe or the multiverse.¹³

Recall that Finkel wrote concerning the multiverse, “This is all highly speculative, but it’s possible that to give birth to a new universe you first need to take a bunch of matter from an **existing universe**, crunch it down, and seal it off.”¹⁴ If a Universe had to first be in existence before the new one was born, how did it all get started? And where did the “strings” of string theory come from? The multiverse theory still does not answer the ultimate question.

That ultimate question is precisely what Richard Webb titled a 2016 article in *New Scientist*: “Why Is There Something Rather Than Nothing?” One of the hopes about the multiverse theory is that it could explain why our laws of physics are what they are. As we have highlighted elsewhere, they certainly could not write themselves.¹⁵ In the multiverse, every possible law would be expected to happen in some Universe at some time—and possibly many times throughout eternity. But again, the ultimate question is not answered. Webb highlights that truth: “A popular idea is that all the other possible laws of physics—including no laws—exist elsewhere in a ‘multiverse’ of all possible worlds. In that case, **why a multiverse?**”¹⁶ Theoretical physicist, cosmologist, astrobiologist, and Professor at Arizona State University Paul Davies weighed in as well in an article titled “Taking Science on Faith”:

The multiverse theory is increasingly popular, but it doesn’t so much explain the laws of physics as **dodge the whole issue**. There has to be a physical mechanism to make all those universes and bestow bylaws on them. This process will require its own laws, or meta-laws. **Where do they come from?** The problem has simply been shifted up a level

from the laws of the universe to the meta-laws of the multiverse.¹⁷

In 2011, he said, “You still have to explain the multiverse. That still has laws. You need a Universe generating mechanism.”¹⁸ According to Davies, the multiverse theory merely moves the goal post. It does not really answer the ultimate question. Michio Kaku, theoretical physicist of the City College of New York, agreed, but went even further: “[I]n string theory, there are other universes out there. There’s a multiverse of universes.... [T]he question is, ‘Where did the multiverse come from?’ You could argue, therefore, that maybe you need a god to create the multiverse, or a creator to create string theory, perhaps.”¹⁹

While there are different versions of the multiverse theory which have been suggested, according to Ellis, “[n]early all cosmologists today” accept the type of multiverse wherein “[e]ach [Universe—JM] has a different initial distribution of matter, but **the same laws of physics operate in all**.”²⁰ As astronomer Shannon Hall wrote in *New Scientist*, the other universes of the hypothetical multiverse are “all bound by the same laws of physics” as ours. She reasoned, “At least that’s the assumption: those laws don’t change over the distances we can see, so there is no reason to think they will suddenly transform beyond them.”²¹ Recall again that in the multiverse model, in order to form a new Universe you “need to take a bunch of matter from an **existing universe**, crunch it down, and seal it off.”²² It stands to reason that if one Universe starts from another, then the same laws would apply to both, which agrees with what Ellis stated. But if that is the case, then the same laws which prohibit matter and energy from creating themselves or existing forever in our Universe²³ hold in those other

Universes as well.²⁴ The origin of it all must still be accounted for. If matter and energy in our Universe come from “a neighbouring universe leaking into ours,”²⁵ the matter in that Universe still has to have come from somewhere. In the words of evolutionary biologist of Oxford University Richard Dawkins, “Of course it’s **counterintuitive** that you can get something from nothing. Of course **common sense** doesn’t allow you to get something from nothing.”²⁶ Reason still leads to an ultimate Creator of everything.

Problem #6: The Multiverse Admits the Existence of the Supernatural

Recall what Ellis and Silk wrote in 2014 in *Nature*: “This year, debates in physics circles took a worrying turn. **Faced with difficulties in applying fundamental theories to the observed Universe**, some researchers called for a change in how theoretical physics is done.”²⁷ Ironically, the “difficulties” theoretical physicists have encountered have forced many naturalists to go beyond nature to try to explain. As Smolin said, “We had to invent the multiverse,”²⁸ and according to Parker, it was from our “imagination.”²⁹ The use of our imagination to determine where we came from certainly sounds like today’s “science” is moving ever further into the realm of fiction.

Regardless, notice that according to many physicists, something beyond the current definition of science is needed to explain certain things—i.e., the existence of the unobservable, supernatural realm is demanded by the evidence. Notice how Davies put it: “Clearly, then, both religion and science are founded on **faith**—namely, on **belief in the existence of something outside the universe**, like an unexplained God or an unexplained

(cont. on p. 56)

God, Design, and Natural Selection

Eric Lyons, M.Min.

In a September 2016 *New Scientist* article titled “Can We Ever Know If God Exists?”¹ Executive Editor Graham Lawton insisted that “the only coherent and rational position is agnosticism.”² Allegedly, there is not enough legitimate evidence to come to the rational conclusion that “God exists.” For example, Lawton called the design argument for God’s existence a “superficially persuasive argument” that is “very refutable.”³ And how is it supposedly refuted? What evidence did Lawton offer in contradiction to the design argument? He presented only one statement: “Evolution by natural selection, working over vast lengths of time, is all you need.”⁴

Sadly, many people will naively take Lawton at his word and assume, “He must be right. I guess we can’t prove that God exists.” The simple fact is, however, his “refutation” of the design argument is nothing of the sort. First, the design argument for God’s existence is an actual logical argument.

Premise 1: Anything that exhibits complex, functional design demands an intelligent designer.

Premise 2: The Universe exhibits complex, functional design.

Conclusion: Therefore, the Universe must have an intelligent Designer.

This argument for God is logically sound and observationally true. Even atheists frequently testify to the “design” in nature. For example, Australian atheistic astrophysicist Paul Davies has admitted that the Universe is “uniquely hospitable,” “remarkable,” and “ordered in an intelligible way.” He even confessed to the “fine-tuned properties” of the Universe.⁵ The simple fact is, to deny either premise of the design argument is to deny reality, while to deny the conclusion is to deny logic.

Second, “Evolution by natural selection, working over vast lengths of time, is [not]”⁶ all you need.” Certainly the fit adapt and survive, and pass along their advantageous genetic traits [example: longer legs in some animals] to their offspring, but such processes (1) cannot **create** complex, functional design from nothing, (2) cannot change non-design into design, and (3) do not (and cannot) change one kind of animal into another.

The simple fact is, **natural selection does not design anything.** As evolutionist Hugo de Vries admitted long ago, “Natural selection may explain the survival of the fittest, but it cannot explain the **arrival** of the fittest.”⁷ It cannot explain the arrival of the perfectly designed “bomb-producing” bombardier beetle anymore than it can rationally explain the communication skills of the “sophisticated,” “intelligent,” “tailor-made,” color-changing Cuttlefish.⁸

Atheistic evolution is simply inept to deal with the reasonable arguments for the existence of God, including the logically sound design argument. To say that the design argument has “turned out to be very refutable” is simply false. And to act as if natural selection over long periods of time is the answer to the design observed in nature is equally fallacious. Such talk may sound nice in theoretical circles, but the evidence on a real observational and philosophically sound level still points to design that demands a designer. In truth, regardless of what Lawton and *New Scientist* say, we **can** know that God exists.⁹

ENDNOTES

¹ Graham Lawton (2016), “Can We Ever Know If God Exists?” *New Scientist*, 231[3089]:39, September 3.

² An agnostic is “a person who holds the view that any ultimate reality (as God) is unknown **and probably unknowable**”—*Merriam-Webster On-line Dictionary* (2016), <http://www.merriam-webster.com/dictionary/agnostic>, emp. added.

³ Lawton, p. 39, emp. added.

⁴ Ibid.

⁵ Paul Davies (2007), “Laying Down the Laws,” *New Scientist*, 194[2610]:30,34, June 30.

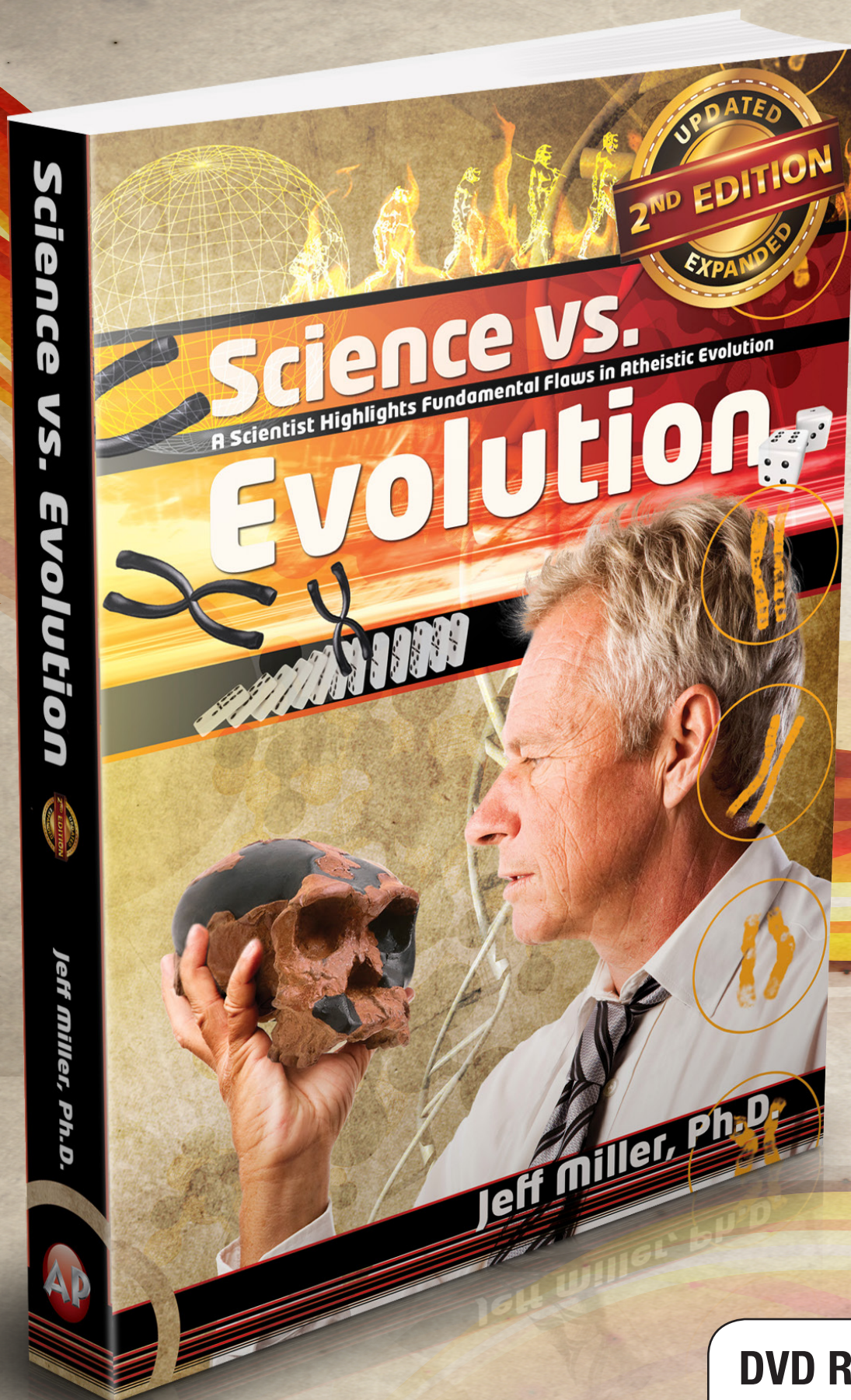
⁶ Parenthetical comment added.

⁷ Hugo De Vries (1905), *Species and Varieties: Their Origin by Mutation*, ed. Daniel Trembly MacDougal (Chicago, IL: Open Court), pp. 825-826, emp. added.

⁸ Eric Lyons (2008), “The Cause of the Cuttlefish,” Apologetics Press, <http://apologeticspress.org/APContent.aspx?category=9&article=2505&topic=328>.

⁹ See the Existence of God section of ApologeticsPress.org for a plethora of articles on this subject: <http://apologeticspress.org/APContent.aspx?category=12>.





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set of physical laws, maybe even a huge ensemble of unseen universes, too.”³⁰

Besides the existence of the laws of physics, what kind of “difficulties” are physicists encountering that are forcing them to conclude that something outside of the Universe exists, and therefore, that they need to “invent” the multiverse to avoid God? Many have articulated well the problem. Read on to see a great lesson by naturalists on the need for a supernatural Designer for the Universe. According to Folger, “The idea that the universe was **made just for us**—known as the anthropic principle—debuted in 1973.”³¹ Since then, the principle has grown in strength. Consider, for example:

- In a 2011 article, under the heading “Seven Questionable Arguments” for the multiverse, Ellis discusses argument number four:

A remarkable fact about our universe is that physical constants have **just the right values needed** to allow for complex structures, including living things.... I agree that the multiverse is a possible valid explanation for [fine tuning examples—JM]....; arguably, it is the only scientifically based option we have right now. But we have no hope of testing it observationally.³²

[Notice that the multiverse is “the only scientifically based option,” and yet “we have no hope of testing it observationally.” Doesn’t that make it **not** a “scientifically based option”?]

- By 2014, Ellis and Silk went even further:

The multiverse is motivated by a puzzle: why fundamental constants of nature, such as the fine-structure constant that characterizes the strength of electromagnetic interactions between particles and the cosmological constant associated with the acceleration of the expansion of

the Universe, have values that lie in the small range that allows life to exist.... Some physicists consider that the multiverse has no challenger as an explanation of many otherwise bizarre coincidences. The low value of the cosmological constant—known to be 120 factors of 10 smaller than the value predicted by quantum field theory—is difficult to explain, for instance.³³

- John Rennie, the editor for *Scientific American*, noted,

The basic laws of physics work equally well forward or backward in time, yet we perceive time to move in one direction only—toward the future. Why?³⁴

Carroll, along the same lines, noted that

[i]f the observable universe were all that existed, it would be nearly impossible to account for the arrow of time in a **natural way**.³⁵

- According to Smolin,

Everything we know suggests that the universe is **unusual**. It is flatter, smoother, larger and emptier than a “typical” universe predicted by the known laws of physics. If we reached into a hat filled with pieces of paper, each with the specifications of a possible universe written on it, it is exceedingly unlikely that we would get a universe anything like ours in one pick—or even a billion. **The challenge that cosmologists face is to make sense of this specialness.** One approach to this question is inflation—the hypothesis that the early universe went through a phase of exponentially fast expansion. At first, inflation seemed to do the trick. A simple version of the idea gave correct predictions for the spectrum of fluctuations in the cosmic microwave background. But a closer look shows that **we have just moved the problem further back in time.** To make inflation happen at all requires us

to **fine-tune the initial conditions** of the universe.³⁶

- Folger quotes Linde in *Discover* magazine:

“We have a lot of really, really **strange coincidences**, and all of these coincidences are such that they make life possible,” Linde says. Physicists don’t like coincidences. They like even less the notion that life is somehow central to the universe, and yet recent discoveries are forcing them to confront that very idea.... Call it a fluke, a mystery, a **miracle**. Or call it **the biggest problem in physics**. Short of invoking a **benevolent creator**, many physicists see only one possible explanation: Our universe may be but one of perhaps infinitely many universes in an inconceivably vast multiverse.... Advocates argue that, like it or not, the multiverse may well be the only viable **non-religious** explanation for what is often called the “fine-tuning problem”—the baffling observation that the laws of the universe **seem custom-tailored to favor the emergence of life**.... [Andrei Linde:] “And if we double the mass of the electron, life as we know it will disappear. If we change the strength of the interaction between protons and electrons, life will disappear. Why are there three space dimensions and one time dimension? If we had four space dimensions and one time dimension, then planetary systems would be unstable and our version of life would be impossible. If we had two space dimensions and one time dimension, we would not exist,” he says.... [I]f there is no multiverse, where does that leave physicists? “If there is only one universe,” Carr says, “you might have to have a fine-tuner. If you don’t want God, you’d better have a multiverse.”³⁷

- Stuart Clark and Richard Webb, writing in *New Scientist*, said,

We can't explain the numbers that rule the universe...the different strengths of weak, strong and electromagnetic forces, for example, or the masses of the particles it introduces.... Were any of them to have even marginally different values, the universe would look very different. The Higgs boson's mass, for example, is just about the smallest it can be without the universe's matter becoming unstable. **Similar "fine-tuning" problems bedevil cosmology....** Why is the carbon atom structured so precisely as to allow enough carbon for life to exist in the universe?³⁸

- Greene, commenting on Professor of Theoretical Physics at Stanford University Leonard Susskind's thinking about the multiverse, said,

Susskind was suggesting that string theory augments this grand cosmological unfolding by adorning each of the universes in the multiverse with a different shape for the extra dimensions. With or without string theory, the multiverse is a highly controversial schema, and **deservedly so**. It not only recasts the landscape of reality, but shifts the scientific goal posts. Questions once deemed profoundly puzzling—**why do nature's numbers, from particle masses to force strengths to the energy suffusing space, have the particular values they do?**—would be answered with a shrug.... **Most physicists, string theorists among them, agree that the multiverse is an option of last resort....** Looking back, I'm gratified at how far we've come but disappointed that a **connection to experiment continues to elude us.**³⁹

- Mary-Jane Rubenstein, writing in *New Scientist*, said,
Here's the dilemma: if the universe began with a quantum

particle blipping into existence, inflating godlessly into space-time and a whole zoo of materials, then **why is it so well suited for life?** For medieval philosophers, the purported perfection of the universe was the key to proving the existence of God. The universe is so fit for intelligent life that **it must be the product of a powerful, benevolent external deity**. Or, as popular theology might put it today: all this can't be an accident. Modern physics has also wrestled with this "fine-tuning problem," and supplies its own answer. If only one universe exists, then it is strange to find it so hospitable to life, when nearly any other value for the gravitational or cosmological constants would have produced nothing at all. But if there is a "multiverse" of many universes, all with different constants, the problem vanishes: we're here because we happen to be in one of the universes that works. No miracles, no plan, no creator.⁴⁰

Notice: Physicists cannot help but acknowledge the truth of the Teleological Argument for the existence of God. Design demands a designer, and the Universe has abundant evidence

of design (i.e., fine-tuning). The multiverse is a concession by naturalists that we have been right all along: there exists an "unseen realm." But rather than concede God, naturalists invent the evidence-less, imaginary multiverse. Ironically all the while, the multiverse is itself a supernatural option—albeit, one without any rules concerning how we should behave, making it attractive to many.

Problem #7:

Would the Existence of the Multiverse Actually Prove the Existence of God?

According to multiverse theory, "All that can happen, happens" somewhere in the many Universes that make up the multiverse.⁴¹ Ellis explained concerning the multiverse that "[i]n seeking to explain why nature obeys certain laws and not others, some physicists and philosophers have speculated that nature never made any such choice: all conceivable laws apply somewhere. The idea is inspired in part by quantum mechanics, which, as Murray Gell-Mann memorably put it, holds that **everything not forbidden is compulsory.**"⁴² Sokol agrees: "In the multiverse of eternal inflation, **everything that can happen**

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has happened—and will probably happen again.”⁴³ In 2014, Lisa Grossman authored an article in *New Scientist* titled “Quantum Twist Kills the Multiverse: Goodbye Eternal Multiverse, Hello the End of Everything.” Therein, she explained:

In such an infinite multiverse, **everything that has even a slight chance of happening is virtually certain to happen**—you just need to wait long enough. Some theorists have pointed out that, taken to its logical conclusion, that includes the spontaneous aggregation of matter so that it creates self-aware, disembodied brains. It’s the same kind of logic that says an infinite number of monkeys typing randomly would eventually produce the complete works of Shakespeare. “It sounds like something a bunch of college sophomores would discuss while high. It doesn’t sound like a real scientific problem,” says Scott Aaronson at the Massachusetts Institute of Technology.⁴⁴

It’s certainly a ludicrous idea—“pure speculation” in the words of Ellis⁴⁵—but that is what multiverse theory suggests. Buchanan explained: “In the multiverse, **every conceivable world exists**, and individuals identical to you and I live out parallel lives in places we cannot have access to.”⁴⁶ Geffter said that in the multiverse, “[e]very conceivable value of dark energy or **anything else** will exist an infinite number of times among the infinite number of universes, and any universal theory of physics valid throughout the multiverse must reproduce all those values.”⁴⁷ Recall that Steinhardt, writing in *Nature*, criticized the multiverse concept: “Scanning over all possible bubbles in the multiverse, **everything that can physically happen does happen an infinite number of times**. No experiment can rule out a theory that allows for all possible outcomes.”⁴⁸

Now, that said: if in the multiverse, **“all that can happen happens”** and “every **conceivable** world exists”; if “everything that has even a slight chance of happening is virtually **certain** to happen”; if “**anything** “will exist an infinite number of times”; if “**everything** that can happen has happened—and will probably happen again”; if “everything not forbidden is **compulsory**”; then why would it not be the case that a God with the characteristics of the one in the Bible would exist in at least one of those Universes? Does the multiverse not demand that God exists? If not, why not? And if a God like the one in the Bible exists, then that God is omnipresent—He is everywhere and everywhen (cf. Psalm 139:7-10; Proverbs 15:3; Ecclesiastes 12:4; 1 Timothy 1:16-17). That means that if He exists in another Universe somewhere, He must exist here as well.

CONCLUSION

IN this article, we have intentionally quoted extensively from emeritus distinguished Professor of Mathematics and Applied Mathematics at the University of Cape Town in South Africa George Ellis since he is a well-respected cosmologist among naturalistic scientists and a key player in the multiverse discussion. Ellis thoroughly grasps why the multiverse is being championed. He understands what is at stake for naturalism, but he also understands that the multiverse theory has significant problems. Consider what he said in his critique of the multiverse in *Scientific American* in 2011:

Proponents of the multiverse make one final argument: that **there are no good alternatives**. As distasteful as scientists might find the proliferation of parallel worlds, if it is the best explanation, we would be driven to accept

it; conversely, if we are to give up the multiverse, we need a viable alternative. **This exploration of alternatives depends on what kind of explanation we are prepared to accept.** Physicists’ hope has always been that the laws of nature are inevitable—that things are the way they are because there is no other way they might have been—but **we have been unable to show this is true.** Other options exist, too. The Universe might be pure happenstance—it just turned out that way. **Or things might in some sense be meant to be the way they are—purpose or intent somehow underlies existence.**⁴⁹

It is significant that Ellis and Silk acknowledge, “In our view, cosmologists should heed mathematician David Hilbert’s warning: although **infinity is needed to complete mathematics**, it occurs nowhere in the **physical** Universe.”⁵⁰ The evidence is clear: there must be Something infinite beyond the physical Universe that brought about this Universe and its laws or ordinances. There is zero evidence for a multiverse being that supernatural realm. Indeed, by cosmologists’ own admissions, the multiverse concoction “leapt out of the pages of fiction into scientific journals”; is “hard to swallow”; is a “sleight of hand”; “dodge[s] the whole issue”; is “imaginary”; and is an “oxymoron.” But on the other hand, there is ample evidence that the God of the Bible exists.⁵¹ He wrote the “ordinances of the heavens” and “set their dominion” over the Universe (Job 38:33). By His word, “the heavens were made, and all the host of them by the breath of His mouth” (Psalm 33:6).

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**NOTE FROM***The Editor**Science vs. Evolution—Updated*

The adverse impact of the teaching of evolution in the American school system for 60+ years is unfathomable and catastrophic. America was founded on the fundamental principle that the God of the Bible is the “Creator” who authorized the founding of the country and invested human beings (not evolutionary ancestors) with unalienable rights. It is hard to believe that such a country could degenerate to the point that the atheistic, slime-to-man view of origins could be considered “science” and 3-4 generations of young people could be indoctrinated with such foolishness. Yet, we should not be surprised that, at any given period of history, a distorted view of reality can become so widely diffused that it becomes the dominant perspective. After all, over a billion people on the planet believe in a multitude of Hindu gods. Another billion believe that Muhammad was God’s prophet. Another billion completely reject the notion of deity and afterlife. There are no legitimate excuses for such widespread divergence of thinking—since truth can be known and abundant evidence exists by which one can **know** that God exists, the Bible is His Word, and pure, New Testament Christianity is the **only** valid religion.

Indeed, abundant evidence exists by which anyone can know that the theory of “vertical” evolution is false. We are pleased to offer a newly **revised and**

expanded edition of our book *Science vs. Evolution* in which AP scientist Dr. Jeff Miller methodically examines the laws of science and their implications regarding naturalistic evolution. He discusses fundamental flaws in five of the central tenets of evolution, demonstrating that modern scientific evidence decisively refutes evolution, while strongly supporting biblical Creation and the existence of God.

This volume is excellent for classroom instruction in church or homeschool settings. In addition to pictures, tables, and illustrations, it contains review questions at the end of each chapter as well as author and subject indices for easy reference. A considerable amount of new material has been added since the first edition, including updated quotations and references, expanding the contents from 295 to 396 colorful pages. The six appendices have been greatly expanded to address a total of 27 typical quibbles levied against creationists.

You, your children, and your co-workers, colleagues, and acquaintances **need** this book.

Dave Miller

**See Center Spread
for More Details**